



THE
ANATOMIE
Of
BASENESSE.

Or
The foure quarters of a Knaue;

{ Flatterie,
Ingratitude,
Enuie,
Detraction. }

{ Hethat hath these foure parts, neede no more haue
To be recorded for a complete *Knaue*. }



Imprinted at *London* for *Richard Redmer*, and are to be sold
at the *West dore* of *Paules* at the *signe* of the *Starre*. 1615.

THE
ANATOMY
OF
BASINETS.

The four quarters of a Basinet.

Plating
ingraining
Engraving
Dressing on

To be recorded for a complete Basinet.
The Basinet has the four quarters marked.



Printed at London for Richard Knapton, and sold at
at the West door of Pauls Church by the Sign of the Star. 1615.



TO THE TRVELY

enobled both by Vertue and birth,

Sir ROBERT SYDNER

Knight of the BATH:

I. A. wisheth the reward of his

Vertue, honour in this world,

Glorie in the next.

Honourable Sir:



*O immitate the common
methode of Epistolizers
in this kinde, were ra-
ther to write of you, then
to you, which course though I affect not,
I cannot altogether neglect, though I
shall thereby either wrong you, or my
selfe; for in publishing (though sparing-
ly)*

The Epistle

ly) my knowledge of your worth to the world, such, to whom you are vnkowne will so much iniure mee, as to taxe me with (what I condemne in others) flatterie; whereas some (to whom you are no stranger) will censure mee as much on the cōtrary to haue dealt with you rather, according to the pouertie of my abilitie, then to the fulnesse of your merite.

It will peradventure seeme strange vnto you (if this poore worke chance to come to your view) what assurance of your good acceptance begot such presumption in me as to dedicate the same vnto you. I must first answere, I haue not done it mercenarily; for then I would haue presented it to your hand: nor vaine-gloriously; for then I would either haue craued your allowance, or subscribed my name; but freely and honestly

Dedicatory.

nestly out of that respect which I owe to
that innate Goodnesse which I know to
be in you. Though I forbear (out of
some respects) to haue my name publi-
shed; yet I can acknowledge the Booke
to be mine without blushing. If it bee
(by anie) ill digested, the fault must be
in the taker not in the Author: it was
written with a right hand, and I wish
it may not bee sinisterly intertained by
any; but if som wil needs be so forward,
the care is taken. In you I am made so
confident by that (I might iustly vse
Honourable, Noble, Worthy, or some
such high Epithete: but I will rather
say) Honest (a poore phrase will some
thinke) and vertuous disposition which
accompanies you, that I must account
it may happinesse that I liue to knowe
a second, whose brest Goodnesse makes
her habitation; yet pardon mee if I
say,

The Epistle Dedicatorie.

*Say, I enioy not this happinesse without
some touch of grieve; I shall not neede
to implore your protection, though your
pardon. I acknowledge I haue presu-
med, and know you can and will remit
the errors of Affection in him that is,*

The wisher of your Honour,

and honourer of your

V E R V E S

F. A.



THE ANATOMY of Basenesse.

OF THE FLATTERER.



Hey that compare the fawning *Parisite*
vnto the Spaniel, do the curre much wrong;
for he will often heare his masters tongue,
When in the field he follows his delight :

Yet neuer quest ; but th'ecchoing *Sicophant*
at euery word, by his weake fauourer spoken,
cries good, 'tis true, and this is held a token
Of much respect and loue ; though from the haunt

Of worth and merit, his base nature range
as farre as falshood, from the strong built nest
of *Truth* and *Goodnesse*, which in eucry brest
Should like two twinnes be nourisht ; but tis strange

To see how this poore worthlesse humour liues,
euen in those bosomes where good bloud and parts,
haue their abiding, poisoning generous Arts
With that, to which no language spoken giues

B

An





The Anatomie

An Epithere too bad : and to those men
(if I may rearme them so) whose only words
such sweetnesse to the flattered eare affords,
To yeeld a fitting title by my pen :

I am as much vnable, as vnapt
to imitate their basenesse ; which indeede
had I not chanc't t'haue heard, into my Creede
Could nere haue come, but it hath often happt

To sownde within the compasse of my hearing,
whereby mine eares as to the pillory,
seem'd to be nailde in such grosse flattery ;
Yet in their checkes no signe of shame appearing.

It may seeme strange (yet I dare say 't is true)
that I haue blusht to see their impudence,
while they (vn-man-like) seem'd to haue no sence
Of their owne basenes : of this thriving crue.

I haue observ'd both Sexes to be free ;
too free in some respect, though in some kinde
more bound then slaues, for our best part (the minde)
Was chiefly giuen diuineſt things to see :

And not to be by ought that shares with vs,
in the short course of our mortalitie
so fetter'd, least vn-happily it be,
Depriv'd of its best good in being thus.

Haue





of Basenesse.

Haue I not heard one tell, the Crowe shew's white,
and *Midas*-like preferre the pipe of *Pan*
before *Appollo*'s harpe? wherein this man
(Who thus from Art and Nature teares their right).

Thus from the *Phrygian* differs, *Midas* weares
(as the reward and badge of ignorance)
th'cares of an Asse; but 't is the others chance
To thrue by clawing th'ignorant Asses cares.

Haue I not heard some tell the prodigall,
't is for his honour to be bountifull:
and with applause commend the humorous Gull
In all his actions? I haue seene them fall

And kisse the feete of a great golden calfe;
whose very best of his admired worth
was by a *Taylor* to the world brought forth,
To whom his Honour ought his better halfe.

Let a man chafe (though no iust cause there be)
and then obsequious Apes will fret as fast,
as had they scene a verier slaue t'haue past
By, then themselues: or be your humour free

And *Iouially* dispos'd, they 'le *Ianus*-like
straite shew a cleerer face, where you may see
the true proportion of hypocrisie
Drawne to the life; (which loues as others like)





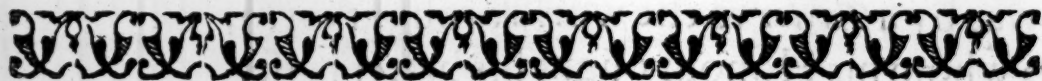
The Anatomie

Many yeeres since the famous *Chaucer* writ,
that, these same men which beare a double visage,
are as meere monsters in good Natures lineage;
And for good mens societie vnfit.

Like your *Camelions* these will change their hew
as you your colour, be it good or ill,
change nere so oft, yet you shall finde them still,
(From what they were) transforme as fast as you.

Seeme to be most vnlike your selfe, or speake
what you least thinke they 'le be, and speake like you;
tell them they 're *Knaues* they le smile and say so too;
Faine your selfe ill, they 'le sweare they finde you weake.

To





TO THE FLATTERED.

Fond Man, that suck'st the pleasing poyson in
(which from the *Syrens* vn suspected tongue
Is kindly offer'd to thine eare) wherein
are all the drugges and dregges of vildnesse wrung :
Assure thy selfe; if in thy bosome liue
ought that deserues the name of worth, 't is knowne
More then thy selfe, nor shalt thou neede to giue
Fame a reward to haue thy mercy blowne :
For 't is her care, the more she findes thee slow,
or carelesse, whether thy desert shall be
Knowne vnto any, but thy selfe, or no ;
to sownd the louder : (so to honour thee)
Thorough her golden Trumpet, (good mens throats :)
Or if thine eare shall loue, and itch to heare
Thine owne praise sung in smooth and pleasing notes,
(which makes true worth vnlike it selfe appeare)
She hath an other Trumpet blowne by those,
whose mercenary tongues shall sownd thy praise;
But with a breath which blasteth as it blowes,
and ruines that which it pretends to raise.
For do but note, you shall perceiue their plots,
are (being once assur'd of you as friends)
To thrust their blankes amongst your high priz'd lots,
so by your losse to compasse their owne ends.





The Anatomie

But selfe-conceipt so much corrupts your sence,
that to your iudgement, onely that same man
Seemes wise, and honest, and giues no offence
that by this Art, can make a Goose a Swanne.
If by the breath of these, you strue to raise
your *Reputation*, your Ambition's weake;
You must resolute of such to buy your praise,
not for the *Trueth*, but for reward they speake.
If on the former (who for *Vertues* sake
honour that good is in you) you relie,
Their approbation shall haue power to make
your glorie liue to all Posteritie.
Doe not you thinke that man deserues much blame
who findes his owne infirmitie, yet feedes
Daily on that which nourisheth the same,
And dangerously the braines corruption breeds?
Such is your case (weake men and women) for
you like the meate because the sauce is sweete;
What bitter is (though wholsome) you abhorre,
disabling that which iudgement holdeth meete.
But Iudgement, is no iudgement, if it seeme
to contradiet your humour; but the longer
Y' are constant to this pooreness, (which you deeme
worth in your selues) your weaknes proues the stronger.
Though to the palat pills distastfull be
they to the health more beneficiall proue,
Then things more pleasing to the sence; we see
cutting doth oft in curing much behoue:

But

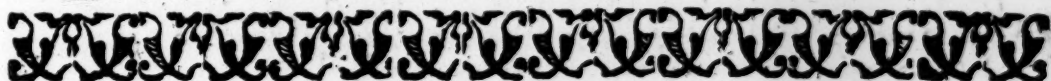




of Basenesse.

But you like *Herod* thinke, that he most loues you
who cries, you speake more like a God then man,
Behcading him that honestly reprocues you,
not caring though it be baptizing *Iohn*:
Let a man seeme but cheerefully to sing
Placebo to your words and actions, then
You quite forget, neere honie lies a sting;
and that the diuell (*clarke-like*) sayth *Amen*:
Where flatterers (his Chaplaines) reade the Masse
whose superstition (making you their Saint)
You doe allow as currantly to passe,
for *Truth*, as Gospel (which no tongue can taint.)

TO





TO THE FLATTERER.

THou that canst grieve because another smiles,
and give, to undeserving spirits, stiles (minds;
Which thou dost filch from generous noble
because thy poore obsequious humour findes
Cold intertainment there, tell me; dost thinke
that all are blinde that are content to winke?
Or that thy shamelesse flattery beguiles
every man that at thy glozing smiles?
Assure thy selfe thy thoughts deceiue thee much;
for many smile to see thy basenesse such:
And such as thou think'st blind more truly see
thy heart, then they that hugge thy flatterie;
And (scorning by thy pitch to be defil'd,
or by thy sweet run'd lullabics beguil'd)
Doe loath to view thy vilde deformitie,
which pleasing is to such as fauour thee.
That every man be master of his owne
all men allow; but it is lately growne
To such a custome, (first by thee brought in)
among th' *Ambitious* of this age of sinne,
That to a man (if I professe to loue him)
I must giue titles some degrees about him:
Or else be tax'd with enuie or neglect,
though my soule knowes, I giue more true respect
Then





of Basenesse.

Then you that id'ly light a torch at noone,
and tell the Sun hee's brighter then the Moone;
Which argues only that your humour is,
still to be doing though you do amisse
In gilding golde. This I obserued haue
in some, whose age did homage to the graue,
Whose words in prai's more fitly had been spent,
and with deuotion on embassage sent
To make their peace with heauen, then to obay
that which would guide them by the *broader way*.
If it be hatefull euen in younger yeeres
to temporize and gloze, sure it appeares
Monstrous in age, whose part it rather is
to grieue for what in youth it did amisse;
'Then in the last act of a life mis-led,
To heape more blowes upon a wounded head.
Could I instruct, or might I but aduise;
I'de teach, or wish you to become more wise:
But 'twill be thought preposterous in youth
to tutor Age, though by the *Word of Truth*
Such proofes as it doth bring approoued be:
Therefore I leaue you to your humour free;
Wherin (no doubt) you'le one day finde this true,
You make your fau'ers fooles, they knaues of you.
Too mild a stile, for that's a tearme for men;
if so, too good for any flatterer then:
What shall I call thee diuell, monster, beast?
if not all these, thou'rt one of them at least

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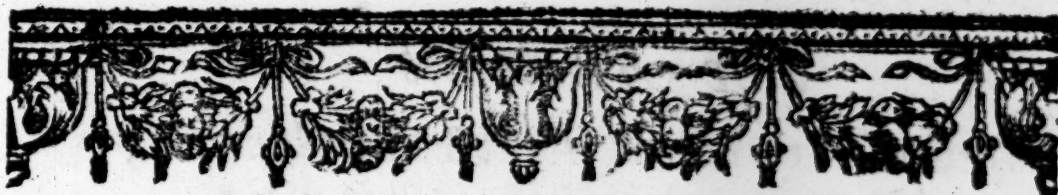




The Anatomie

Transform'd to th'shape of man ; nor seemes it strange
if thy grand Master (who himselfe can change
Into an Angels likenesse) make thee seeme,
a Saint-like man in many mens esteeme ;
Instructing thee vpon what vaine to worke,
and where thou maiest the most securely lurke
With best assurance, bids thee plie that minde
where thou the weakest easinesse shalt finde :
Such thou maiest puffed as Butchers do their meate,
and with thy breath perswade them they're as great
As thou dost make them ; and aboue the rest,
be sure (my child) thou suff'rest not a *lest*,
Bee't nere so poore to passe without a *Good*,
though by none else the same were vnderstood
How to deserue applause ; and then thou hear'st
amongst that Sect (where gracious thou appear'st)
A tedious talker, sencelessly discourse
(till he dull others, and himselfe grow hoarse)
Let thy attention (till his tongue ly' th still)
stare in his face, then let him finde thy skill.
These be the rules, and many worse then these
thou must obserue, if thou desir'st to please ;
Thy Tutor sayth, whose helpe will nere deceiue thee,
and to whose fauour wretched man I leaue thee.





OF THE INGRATEFUL.

Some haue compar'd (and not improperly)
him that is tainted with this worst of ill
vnto the Swine, who (freely, daily) fills
His hungrie mawe euen to facietie

Vpon such Maste as from the fruitfull tree
falls to the ground; yet his deiected eye
is fixed only where his food doth lie,
And neuer rais'd the *Giuers* face to see.

Guilty of this vnardonable crime,
where diuers kinds of these inhumane men,
discour'd by th'industrious famous pen
Or heathen *Tully* liuing in his time.

The first Dissemblers were of fauours reap'd
proportioning the same (being more or lesse)
To the small measure of their thankfulness,
Though a full hand on them the same had heap'd.

The next acknowledg'd freely that occasion,
offring it selfe (ioyn'd with abilitie)
to make requitall (for each curtesie)
Seem'd deafe to opportunities perswasion.





The Anatomie

An other sort there was, whose shamelesse craving
would not admit deniall, but being made
master of their desires could soone perswade
Their tongues (too basely) to *denie the hauiing*.

The fourth and last (and *worst* my Author writes)
were such as, what they had receiu'd, *forgot*.
Vnthankfull he then that remembers not ;
He that denies, dissembles, not requites.

Let me adde one kinde more, which I conceiue
worse then all these, who like the *frozen snake*,
stings that same bosome, whence it warmth did take;
And would, what gaue it life, of life bereaue,

Such there hath been my obseruation knowes,
who (from a poore, deiected *miser* state)
being rais'd (by *Great ones*) proued so ingrate,
To bring their Rayfers necke nere th'axes blowes.

Should I demaund why such vnnumbred were
among the former, some man might reply ;
(as vnto him who ask't the reason why,
Among so many lawes, so strict, seuer,

Made by the *Romans*, none was knowne to touch
the childe, whose hand should guide the fatall knife;
to cut his throat who gaue his being life) :
Because that Tully thought there liv'd none such.

But





of Basenesse.

But since the time perfidious *Judas* dyed
(who at his end (I feare) bequeath'd his *curse*,
to some that do in these daies *beare the purse*)
Such there haue been, such haue been *Deicide*.

If your prosperity strike sayle, be sure (them,
These Kites, which stoop to you while you can feede
come to an others fist; and if you need them
They soare aloofe, checke at your empty lure.

Much like their Embleme which (for the full payles)
followe the maide that beares them; if she fall
and spill the meate, to that they run, and all
Respect of her that vs'd to feede them, failes.

Or *Cuckoe-like*, they to your Summers sunne
sing merrily (though sucke your egges withall)
but when they finde your Summer faile, and fall
Draw neere, they're gone, and their harsh musicke done.





TO THE BOVNTIFVLL.

IF on the waters you shall cast your bread
 it is not lost, but if your pearles you throw
 Vnto these swine, be sure the same they'l tread
 vnder their feete; good seed in good ground sown,
 Favours ill plac'd, are numbred with ill deeds;
 for if that hand which liberally bestowes,
 (Though it (in giuing) other mens exceeds)
 not the true vse of Bountie rightly knowes,
 'Twere better be more sparing, for to giue
 is proper to all creatures in their kinde:
 The meanest thing which we can say doth liue,
 in some respect we beneficiall finde.
 But vnto man is only giuen the powre
 to limit Bounty, know when, how, on whom,
 Best to bestowe; not like a heedlesse showre
 to let faire flowers die in their mothers wombe
 For lacke of moisture, whil'st vpon vild weedes
 it (in abundance) poures refreshing dropes;
 This kinde of giuing naturally proceedes
 from partiall hands, which in the course soone stoppes:
 Nor should your bountie (like the sunne) runne round
 and shine on all alike, though (like the beames)
 The same should seldome in the eclipse be found;
 the truest Bountie liues betweene extreames.
 * Your hand should neuer be so lockt from all,
 as to deserue a couetous report:

Nor

*Beneficia male
 locata male facta
 sunt.*

** Non ita clau-
 denda est res fa-
 miliaris, vt eam
 benignitas aperi-
 re non possit, nec
 ita reseranda vt
 pateat omnibus.*





of Basenesse.

Nor still in action like your Prodigall,
who makes expence his most delightfull sport :
Long since were none then Good-men held more fit
to taste your Bountie (then 'twas rightly vs'd);
But in those daies, such men must naked sit :
thus is true liberality abus'd.
He that can now most temporize, best thriues,
and great men, more then good men, Bounty taste ;
Honies brought vnto the fullest hiues,
small riuers giue vnto the sea (in waste.)
Many (again) like Husband-men doe lay
their seede in th' bosome of the fattest ground ;
Whose richnesse will with much aduantage paie,
where for each grain there shall an eare be found :
And some of you, to gaine a knaues good word ;
or by a Iester to be highly prais'd
Will giue with both handes, place them at your boord ;
when good-men are not ore your threshold rais'd.
Bounties pure current in this muddie time,
is by the fogges of Prodigalitie
So steinch't, with stinking ayres, so 're-spread with slime,
that (as it were not) no such thing we see.
Wee finde the streame as contrary to runne,
vnto that course which it should rightly hold :
As is the West to th' rising of the sunne,
or Southerne heate vnto the Northerne cold.
Nay more, *this Vertue suffers so much wrong,*
as to be made a subiect nay a slaue ;

Euen



The Anatomie

Even unto such whose base malicious tongue
the Giuers reputation dare deprave:

Yet haue they still gift after gift receiu'd,
euen to the full of their desires. Shall I

Say this was bounty? I might seeme bereau'd
(in saying so) of sence and honesty.

*Talis benignitas
vanitati est con-
iunctior, quam
liberalitati. Cic.*

If a curst dogge (fed at your table) bites you,
you'le kick him (if not hang him) at the least:

And in a man (which doggedly requites you)
reward you that, you punish in a Beast?

I know not what to tearme this kinde of giuing:
nor will I make my braine a minte for phraile;

But wish that men (whilst their faire fame is liuing,
would manifest it comes of Vertues race:

Whose true-borne children should relieue her friends;
but Vertue starues, they so degenerate

*Virtus laudatur
& alget.*

In sucking base ones, for their private ends
whilst she and hers (though prais'd) are desolate.

Alas poore Vertue, (onely poore to such,
as do not know thy worth, who liue and die

Without all sence of goodnes, or a touch,
of ought but *Beast-like sensuality*):

Or rather let me pittie them then thee.

for though the strange deformed Brats of vice

Be richly clad now, thine in pouertie;

they valued high, but thine at meanest price;

The time may come, when Bountie shall appeare
pure, like it selfe, and like faire Vertues friend.

When

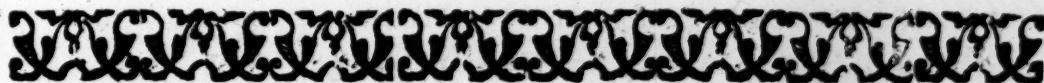


of Basenesse.

When Ostentation shall not dare come neere,
nor Prodigalitie perswade her spend,
But vpon such as merite more then craue;
then shall no bauling foole, no wit-bare lester,
No fawning base insinuating slaue
presume, the place where Bountie liues to pester.
And you that now it thus abuse, shall then
curse your much-giuing, and mis-giuing hand.
When you shall see the deeds of other men,
grauen in brasse, yours written in the sand.
Such mettle are mens hearts, the thankf ull part
cannot forget the good it doth receiue;
But (as in brasse) record it in his heart,
of which no time can ere the same bereaue.
Th'ingratefull Nature (sand-like) doth retaine
th'impression of your hand, and more perceiues
An aptnesse in it selfe to take againe,
then to make shew it any thing receiues.

D

76





TO THE INGRATEFULL.

IS't long of thy short memorie, that thou (owe?
 yeeld'st not due thanks, where thou the same do'st
 Alas, good man; why do'st thou not forget
 to begge as well? or dost thou thinke it fit
 For men to craue thy thanks; because to thee
 vnask't their fauours came not? can there be
 Excuse allow'd for such a fault? O no;
 But contrarie, no Tyrants lawe can show
 A torture too seuerer for such an Ill:
 Looke how an ore-charg'd peece breaking doth kill
 The gazers on, and yet the Gunner stand
 not hurt at all, though from his fatall hand
 Death tooke his flight; so doth thy want of Art
 rightly to vse a friend, make many smart
 And suffer too vniustly: For, thy fault
 makes honest hearts (with no such balencesse fraught)
 Suspected; which approoues the Prouerbe true
 men scalt with hot, cold water do eschewe.
 The guiltlesse seruants of that **Carmelite*
inurbane soole, who did with ill requite
 Fauours receiv'd) had been to death pursude
 (but for his wife) for his Ingratitude.
 Arr thou relieu'd in want, and canst forget
 (vnworthy wretch) what gracious hand did set
 Thy misery free? doost thinke ther's nothing more
 to be perform'd, when of thy leaprous sore
 Of *Pouerty* thou'rt cur'd; no thanks, no praise,
 rendred to him which chang'd thy painfull daies

**Naball.*

To

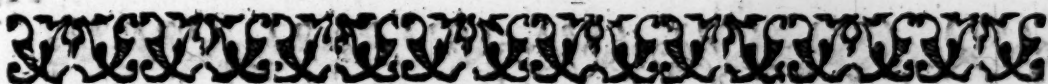




To the Ingratefull.

To times of ease? more grievous is thy sore
(through thy neglect) by much then 't was before.
Thine outward sence then only felt the smart;
but now it sticks so close to thy false heart,
(And vlc'ring ly'th in thy corrupted bloud)
that not from thence proceeds a thought that's good.
If by sinister meanes thou hast obtain'd
what thou inioy'st, thou canst not say 'tis gain'd.
By wealth that's purchast with the losse of Fame,
men do growe rich in nothing else but shame:
In whom, desert, no thankfulnessse doth moue,
they doe no lesse then cheate men of their loue.
Thou with a hollow heart, false, stopp'd within,
on thy best friends wilt play, so thou mai'st win:
*Gain*e saouours well to thy misjudging sence,
whose facultie can easily dispence
With any Stocke, with any ground, or dung
(bec't ne're so base, or vild for any tongue
But thine to touch) from whence it doth proceede,
though in thy bosome with the same doth breed
Hatefull *Ingratitude*; whose brazen brow
(bold Impe of Impudence) will not allow
A blush to touch it. I confesse my fault
from misconstruction came, in that I thought
Thou had'st been man, as well in deed, as Name,
which title di'd to thee, when thou to shame.

*Dulcis odor
lucris.*





OF THE ENVIOUS.

DOe we not hold him mad, that in his hand
dare gripe an Adder, though he crush it dead?
or seemes it strange, if he by whom is fedde
A Lyons whelpe, or hath of Beares command,

Shall haue his bloud by them vntimely shed?
What shall we thinke him then that entertaines
a Viper next his heart, which from his vaines
Sucks his best bloud, and leaueth in the stead

A fretting poyson? whose effect is this,
It makes him grieue and rage at others good,
to stabbe himselfe to spill an others bloud,
And thinke himselfe curs'd in an others blisse.

Let him be gorg'd, euen to the very throate;
yet will he vexe to heare an other call
for a poore crust of bread; it frets his gall
To see a sayle belongs not to his boate.

If with the price of one of his owne eyes
he can buy both an other mans, hee'l doo't:
'Tis to be fear'd too, for a Soule to boore
Hee'l giue his owne to hell a sacrifice.

This is the man which from his mothers wombe
hath been peruerse and froward, whose vild life
is nourisht only by the breath of strife;
Which birth and breathing cannot want a roome

At





Of the Enuious.

At last in hell; for he that trauels heere
 (this Monster-like) with mischief, cannot finde
 a place more futing to his diu'lifh mind,
 Then where his friends and father may be neere,
 To be deliuer'd of his hell-bred seede:
 for there some damn'd infernall Hagge or other
 may be the Midwife, fit for fuch a mother
 From whom (at best) some Fury muft proceede.
 This is the man who fits, and laughs to spie
 where men do (Wolfe-like) by the throate, each other
 teare: how th'inhumane brother kills the brother,
 And by the hand of children, Parents die.
 Where he percciues an others downe-fall nigh,
 He thirsts to see their ruine, more then they
 whose high-flowne Falcons (watchfull for their prey)
 Threatning to bring Destruction from the skie,
 Long to behold the fearefull game strooke dead.
 'Tis *Enuies* life, soule, *summum bonum*, all
 which we tearm deere, to see an other fall,
 Though 't be the man that giues his hunger bread.
 To see his neighbour fast is his best foode,
 It makes him leane to see another fat;
 He pines to nought, when he finds nought whereat
 He may repine. To haue him vnderstood,
 And to the full describ'd; thus in a word,
 it grieues his staru'ling spirit more to see
 An others good, then his owne miserie;
 Though it cut deeper then Afflictions sword.

*Vix sunt homine
 hoc nomine digni
 quamq; lupi seu
 plus feritatis ha-
 bent, perfudere
 manus fraterno
 sanguine fratres*

*Inuidus non mi-
 nus cruciatur
 aliena felicitate,
 quam suo infor-*

To tunio.





TO THE ENVIED.

IS it not strange, that such can liue, whose foode
 is dres'd by *Enuie*, and with poyson mixt,
 Whole heart's the kitchen, and whose canker'd bloud
 the meager *Cooke* carowseth; while betwixt,
 His master and the diuell are begotten
 prodigious Monsters, which appeare as barren
 Of honestie as Hell, their ioints as rotten
 through want of marrow, as a peece of carrion?
 By these th'art malic'd; but be not dismaide
 nor grieue thou at them, rather for them grieue
 If so thou canst thy *Charitie* perswade,
 (which as thou'rt flesh and bloud, I scarce belieue.)
 When a fierce Dogge comes running at thee, stay
 and thou shalt finde hee'l rather back retire,
 Then offer to assault thee: if away
 from him thou fly'st thou further'st his desire.
 So these (farre worse then dogges) will fiercely bite;
 when they perceiue their venome makes thee stirre:
 For nothing giues such fulnesse of delight
 to th'snarling spleene of a malicious Curre,
 As to behold the mischief that he doth.
 But where well-temper'd patience doth preserue
 (As a safe Antidote to th'rankling tooth
 of *Enuies* whelpes) they pine awaie, and starue.
 This to thy Fare-well; if thy Vertues make thee
 hatefull to th'bad, their enuie is thy glorie:
 If loue to vice make good mens loue forsake thee,
 resolute thy selfe they enuy not, they're sorrie.

Invidia
virtute
parta, glo-
ria, non
invidia pu-
tanda est.





To the Enuious.

BVt that I know thy face, I must confesse
I should haue trembled; for an Obiect lesse
Fearefull, were able without Physicks Art
To make a Costiue man play a loose part.
I cannot thinke the worst of *Pharaoes* kine
Lock't halfe so bare, as this poore trunk of thine;
Which like Sir *Cranion*, or a starv'ling Capon
Staukes here and there, proportionably shapen
To thy leane spirit, whose repining hate
Hath brought thy Carcasse to this pining state.
I see there are more waies to th'wood then one.
Not age, or wedlocke, bring'th a man alone
Vnto a Night-cap; for a wretched minde
Gauc thine to thee; O had it been so kinde
T'haue put a Nose-gaie too into thy hand;
And in thy Ruffes roome plac'd a falling band,
Many had look't t'haue seene thee turne, and Hope
Would haue presum'd that next had come a Roape:
Whereto thy hanging ominous lookes presage
Thou must do homage; in th'meane time, ingage
That little hope thy wretched soule enioyes
Of Heauen, to him who thy best good destroyes,
In feeding thy insatiable spleene;
Which, (had not helpe from hell transported been)
Could not haue been so diuelish as't hath proov'd,
But it in thee infernall powers haue mou'd:

Scarfe





To the Enuious.

Scarce Hell it selfe, could conster that for ill;
VVhich (damned) thou (to satisfie thy will)
Hast vrg'd (*I know*) as an extreame offence,
Against vnguiltie, harmeleffe *Innocence*.
VVhich hiath by some (too credulous weake men)
(Out of their wisdomes) been found faulty; when
Had they been masters but of so much sight,
As to distinguish betweene day and night,
They had bene lesse iniurious, or more iust;
But to such Iudges must the guilty trust,
VVhil'st *Innocence* must suffer; yet not so
But it may liue to see their ouerthrow
VVho moale-like heaue vnseene, till at the last
Their working be discover'd, and they cast
Out of their hollow trenches, and withall
Trod on by them, whom they desir'd might fall;
Then shall your sable Cacodæmon be
Hang'd with a twigge vpon some willow tree;
*To all which Enuious undermining slaues,
I wish no fairer Ends, no better graues.*

of





OF THE DETRACTER.

THis comes in last, because he comes behinde
those whom he wrongs, though in his doing so
the diuell cannot him in skill foregoe;
Vnto the last but this, This last I finde

To be as neere alli'd in Basenesse, as
a brother can be to a brother twinne,
in feature, though (as oft) Nature therein;
Proportion them so like, that each doth passe

For other. Only this one difference I note
this last, allow'th more freedom to his tongue
then *Enuie* doth, and other men are stung
By him more then himselfe; he makes his throate

An open graue, where his contagious breath,
labours to blast the spotlesse fame of such,
whose *Reputation* it shall chance to touch.
Nor can the hand of *Reconciling Death*

Free men from this iniurious Monsters sting,
which through the bowels of the earth doth pierce,
and in the quiet vault appeares more fierce
Then Death (the graues sterne tyranizing King.)

Were a man here as free from *actuell* ill,
as when he first mov'd in his mothers wombe;
or as the man that calls the Heauen his home
Guiltlesse of sinne; yet would this trie his skill.



The Anatomie

If in a bul-rush he can finde a knor;
or from pure hony (which the harmlesse Bee
suck'd from those flowers which like it selfe was free)
Straine poison'd iuyce; where if he finde one iot

Which he can iudge doth relish of a weede
(from which the toylsome Bee cheerfully flies,
home to the hiue with hony-laden thighs)
He straite concludes no good can thence proceed.

So strange is the distraction of this *Tom*
of *Bedlam*, that all places, times, and men
without distinction seeme alike: for when
The furious rayling fit comes on him, from

His stinking stomacke, hee 'le belch forth such geere,
such filth; and with such violence, as though
he meant to cast his rotten garbage: so
He ioyes to make his loathsomnesse appeare.

This (what shall I terme him?) will deuoure your bread,
call you his master, crouch with cap in hand,
professe he falls, if you shall faile to stand;
Yet curse you liuing, ioy when you are dead.

He 'le be the Herald of your Infamy,
and scandalize your worth, though you haue bred
him to the shape of man euen from a shred.

*Hic niger
est, &c.*

This is a *blacke-one*, full of trechery.

To





To the Detracted.

THough Wolves against the silver Moon do bark,
they blemish not her brightness, nor the light
Of bauling Curses, (which she disdains to mark)
can any whit eclipse her of her light.

So mai'st thou slight the railing of ill tongues,
if a cleere shining conscience be thy guard;
Which to defend thee from the worst of wrongs,
will, as a wall of brasse, be found as hard.

Men are by Nature apt to blame, and hate
such as distaste what they approue as good:

If thou dislike to heare a Parrat prate,
and tell a tedious tale of *Robin-hood*;

He 'le shoot Detractions boult against thy braine,
terming it shallow, barren, poore and dull;

Because not vented by a windy vaine,
empt'ing it selfe to make thy mouth shew full.

But wiser men then he assures thee no;

They are most fooles (say they) that vse most words:
That silence argues folly, 't is not so;
for vertues branches no such fruite affords.

*Loquacitas
certissimū
fatuitatis
argumētum
Eras.*

Admit a *Turke* should call thee *Infidell*;
wouldst be offended? or imagine, that

One dubbe thee knaue, in whose owne heart doth dwell
basenesse enough, to make him wondred at

By all that know him? shall the first perswade thee,
that thy Religion knowes more Gods then one;





The Anatomie

Or to denie the *sacred power* that made thee,
or t'giue his honour to a carued stone?
Or can the second force thee to confesse
through his report, thou art as base as he?
If none of these thou wilt, their power's the lesse,
thy worth the more by their detracting thee.
An honest fame (like spice) the more 'tis brus'd
sauours the sweeter, which when we are dead
Will be the sweetest seare-cloath can be vs'd
to wrap vs in; it will out-last the lead
Wherein that bodie lies, in which did liue
a spotted conscience, a detracting spirit;
Which to it selfe an earthly heauen did giue,
and of Heauens ioyes it selfe did disinherite.

To





TO THE DETRACTER.

THink'st thou it makes thy Reputation faire,
if by thy muddy tongue thou canst impaire
An other mans? looke how a murtherer can
(whose fatall hand shall kill an other man)
Adde to his owne by shortning others daies;
so by detracting others growes by praise.
Perchance thou feed'st thy selfe with a conceipt,
that euery man that heares thee raile, doth straite
Belieue that all thou sayst is true, for that
they contradict thee not; Ile tell thee what,
In my opinion thou shouldst rather feare,
it makes them tremble and amaz'd to heare,
How diu'lishly thou second'st what thou say'st
with oaths, and curses; or admit thou mai'st
Light vpon some who (knowing not thy vse)
may be perswaded, that from some abuse
Offer'd to thee, proceeds thy railing fit:
Yet all the glory thou enioy'st by it
Is, they'le note thee euer after, for
a creature which all good men should abhorre.
Or say thou shalt some man, to some depraue
who know him honest; think'st thou for a knaue
They can do lesse then iudge thee? and beware
thou rayl'st to no men that iudicious are:
For they'le soone finde that thou dishonest art,
and therefore know thou tak'st no good mans part:





The Anatomie

Whose prayse they iudge is equally the same,
Where Iust men doe applaud, or thou defame.
I might haue spar'd my breath in wishing thee
to men of iudgement not to be too free;
For thou art chiefly carefull in this point
to plie his care whole iudgement's out of ioynt:
By whom as yet was neuer vnderstood
how any cause could, but the first, be good;
Whose ignorance (I thinke) might argue rather
Th' Vicar of fooles will prooue their ghostly father.
And as for thee, thou dost resolue I know
thou must die mad, thy braine's distemperd so.
Which will be for thy credit when thou'rt dead:
for some will lay the fault vpon thy head,
And say thy braine inforc'd thy tongue to raue.
Better be thought a mad-man then a knaue.

FINIS.

*Qui ducis vultus, & non legis ista libenter,
Omnibus inuideas liuide, nemo tibi. Mart.*



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Concio Latine habita

CORAM REGIA
MAIESTATE,

quinto Augusti 1606.

in Aula Grenuici:

Quo tempore venerat in Angliam,

Regem nostrum inuisurus, Serenissimus

Potentissimusq; Princeps CHRISTIANVS

quartus, Daniæ & Nor-
uegiæ Rex.

Ab Episcopo Cicestriensi

Elemosynario Regio.

LONDINI

Excudebat *Robertus Barkerus,*

Serenissimæ Regiæ Maiestatis

Typographus. 1610.